M 2127

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LAND

Group I

Here we are, Group I. Isn't it wonderful? It is so much better than listening to a few tapes. And when I go back and we get the tapes again, and Marjorie and I sometimes listen to them together, sometimes she by herself, then we talk about it, and I always know what she answers. Sometimes I think she has to scold you. I think it is right, because sometimes you are too dead, not enough aliveness or sometimes not really to the point of wanting to talk about Work. And some meetings are perfect. It really varies. It's interesting. I don't know what it might be due to, what or how it happens. The -- the differences are a little bit too much up and down.

I think what is really necessary is an understanding of each other's welfare. You have to learn to care for each other, that when they say certain things that have something to do with Work or their experience, that you really listen, that you really care to enter into that kind of an experience. You live with it for a little while, and you must not be afraid of expressing it, whatever is the -- the influence on you, that you feel to go along with them. You walk with them, as it were. They make a state-

ment; you listen, but you go along with it, so that almost you start to experience it yourself.

The entry into the life of someone else depends of course first on how that person is living, and to what extent you feel that that kind of living is also acceptable to you. In the second place, you have to recognize it. It has to strike a certain note within you which perhaps already was finished and you had come to a conclusion about it, or which still may be a problem for you. And the more you now start to work with such a person in your thoughts, and the more attentive you are, the more the two kind of thoughts, that which is expressed at that moment and that what has been expressed within you in a previous moment, can be fused. And the result for yourself when you listen is that something is evoked in you based on the old experience to which you now add the experience of someone else. And that helps you sometimes to clarify what you have already experienced before. And sometimes it gives you at that moment a feeling of gratitude towards another person who helps to remind you of what is important in your own life. That is as far as the listening is concerned.

For the speaker, he will feel support. When he speaks, he has to have assurance that that what he is talking about is understood or recognized and at least admitted so that he doesn't feel alone or by himself. He -- he wants to communicate into a group. Don't forget: Group I has such a responsibility.

I know that tonight because of special circumstances there are several who don't really belong to that group. And whatever

it is that you determine, for yourself, to be the level of a Group I, and for those who sometimes you might call it 'aspire' to it, don't aspire too soon to that what is very difficult. And when you belong to a Group I, every week you have to reconsider it. Almost, you might say - I think you hold meetings in this room, don't you? - that you enter into this room with a fear and trembling.

Do you know Kierkegard's book by that name? If you don't, I would recommend it, that you read not only that, but also several other books of Kierkegard. If he is unfamiliar to you, I think you should become more familiar. He was a remarkable person. He was a Christian. He lived his belief. And some of those books - he's Danish, and he was a preacher in, ah, Copenhagen. Read it: In Fear and Trembling in the presence of that what is higher, not knowing how to be, but having awe because you know there is something. You cannot define it. I don't think it is really necessary to define it in any kind of terminology of words. It is to be defined in a feeling, sometimes awe-full. That comes the word 'awe' from, full of that awe, of not knowing and still you know something has to take place within you, because you are in the presence of something that is worth a great deal more.

Your material life and the way one lives, whatever happens, what we call 'outside world', and what for each person is really is, ordinary existence, his skin deep experiences, his own outer world is that what is effected by the sense organs and which produce in him because of impressions he receives certain forms of

energy. To that belongs completely our ordinary life in most cases as if something enters into one but doesn't go futher than the skin, and it is sent back in the form of a reaction only, so that that what you are essentially you don't really take part. That is not almost not touched. And you are so familiar, and so is everyone, of just having a little repartee. Whenever anything comes in, you already send it back; your reaction is quite obvious, a reaction stimulated by that what you receive as an impression.

We talk a little differently about the necessity of living, so that a great deal of that kind of reacting quality of one, which you might say is sometimes ninety percent, that that is reduced and in its place something has to be which is really your own. And that is why I talk about how to accept statements of other people, so that when you go along with them as a good listener and a listener knowing that someone somewhere is going along or has care for what he is saying, you produce something between the two of you. Or sometimes when a group listens, there is a reaction first on the part of the group towards anyone who speaks and that reaction is superficial. And it is up to the listeners in the group to make it go deeper, as I say, to enter into experience of someone and to take it out of the world of ordinary life and place it in that what is much more real and also much more genuine and also much more, let's say it, lasting, not permanent, but much more indelible, not completely indelible, on the road towards sincerity which goes deeper to one's essential being. You see, this I think,

you have to learn.

I've talked about it before. But that should be the strenth of a Group I. That should be the aspiration of those who don't belong, wishing to take a responsibility. The reason for wanting to be in that kind of a group in which there is a possibility of esoteric knowledge being explained is really taking on the responsibility for oneself to use it then, and I say 'in fear and trembling' in the presence of that what is really of value and not completely of this Earth.

That slowly the essential parts of such meanings or that what is expressed by means of words or symbolism takes on a coloration which belongs to your type because you will accept that what is of a similar nature, and you will not reject it. That what is absorbed is what is taken in, leaving that what is seen from the outside as a color. All of the impressions in their total form everywhere and always produced by mankind is a totality of a white ray of information. And here and there one picks up a little bit of that what is meant only as a certain section of that kind of an octave. And the production towards the outside world as a result of that impression is a certain color. That is your type.

You are effected by all the laws of nature and that what is given from above to be used on the Earth, that what is returned from the Earth to you to help maintain you, many times simply in the form of air and an atmosphere produced, and sometimes produced as a result of afu--affairs which take place on the Earth as what we call culture, the civilization of ours to which, of course, we are

subject. We have to learn to separate, to discriminate, to know what to take in, what not, in order to change the color of ourselves. Dependent on the type we are, we will take in that what can be assimilated. The purpose is to understand that what is now being filled and, you may say, makes the type more whole. Gradually a man should become more complete.

And if one wants to listen to that what other people say, and probably, being different kinds of types, the willingness for oneself in listening depends on the openness one has towards that wish - I call it always the 'wish of fusion', the 'wish of unity', the wish of giving and taking and becoming one, the wish for caring for someone for the sake of the Life within such a person, together with the wish which is produced within oneself of wanting to give in listening and wanting to wish for such a person the best you know how in the creations of conditions for the development of the person you are listening to.

You see, it is really the combination of much more Work among yourselves when you have a meeting. There should be concentration of such thoughts among you. I know the difficulty, of course. I know how we don't enter with fear and trembling. You enter many times superficially. You come from abroad, as it were. A room like this should be a home. But when you enter that home, you must leave all the different things of the day behind you. When you speak, you must leave all the superficiality of yourself somewhere. You check it, as it were, in a corner, like you check a coat and a hat. You enter much more as you are and you might say,

not having a coat or not a hat, you may feel a little bit more at ease. If you shed your superficiality, you may be more at ease in an essential quality, provided that what then you try to give is understood by others.

In a group you let go ordinary and simple prejudices. You do not wish to fe--feed them. You want to have a chance to -- to make real among yourselves an atmosphere which is produced by your giving and the wish to receive. And this applies to all of us in a group. And it is that which is essential of value. I say, you check your superficiality.

For that reason, you must try to talk only about what really concerns you, in the sense of Work, not in the sense of an unconscious existence even if it may be quite deep. Your emotions by themselves are not Work. That what is the introduction of something different, of a different kind, is the step up towards the level of consciousness. It requires the entry into the train of thought and feeling, something that really has nothing to do with what is ordinary thought and feeling. It should be of a quality for which you have fear and trembling.

It is difficult for one to have it because you might say even if it exis--is in existence for a little it sh--is very shy. It does not wish to stay in an unconscious state, in an unconscious surrounding. Your 'I', that one wishes to create, is like a prayer that you wish to become more whole, that knowing yourself for whatever you are, and realizing that the limitations are constantly with you. They are like the bars of a prison, and you know, you

see them, and you see what you are limited by, and you ask the jailer for a key, and he says, "No, Mother Nature doesn't allow me to do that. There are rules in this--in this penetentiary or in this prison, and I am a good keeper. I must take care of my prisoners."

You see, a shepherd has to take care of the sheep. The aim of the shepherd is not to have lovely little sheep. In reality, he is a terrible man, when he knows why he wants the sheep. And he doesn't tell them. But he doesn't allow them to run away too far or, almost I would say, to dirty themselves up too much. He wants to keep them in good state of health so that they become presentable at the time of their death.

I do not know if Mother Nature sometimes looks at us in that way, to keep us going, not to disturb us, to be very careful that nothing happens so that we might start to slumber a little lightly or that we might have disturbing dreams, or that in our ordinary existence we become a little hysterical because we don't know what to do about it, and there is such a force of wishing to express it, and not finding a form, that sometimes it speeds up to a kind of explosion. And when that happens, and also with Mother Nature, when that happens as a catastrophe on the earth, there is perhaps a great quantity of material which becomes immediately useful for the purposes of the maintenance of the Earth and the moon. But it may have been produced in such quantity that a great deal is really lost. And Mother Nature wants to regulate the existence of unconscious beings because she's interested in the herd producing that

what is needed for the maintenance of the Earth at the place where it has been placed, and to become a good shepherd of the unconscious energies available on the Earth.

It's preposterous for a man to think about the possibility of freedom when all around him, not having his eyes closed entirely, he sees what is happening, and being sensitive, he is effected by it, and to put it in the proper place for himself he needs help, and that is why there is a Group, so that you can tell about your difficulties in trying to maintain for yourself the level of your Work.

And you must become in that relationship with a Group very simple in talking about what your experience is so that it can be understood, in very simple words, I say again and again, coming down to Earth, and starting from Earth to go up, first realizing your feet on the Earth. This is common sense and it is simplicity. It is the reduction of the terms of your life in such terminology that they can be understood by each person. It is the wish almost to put that what is essential within one in certain words appearing on the periphery to which then other Group members react at first, and that what is expressed has in it another quality coming from your essential being. And the task of a Group as a member belonging to that is to recognize two things: one, the words, the other, the tonality. And then the answer should be on the tonality, not on the words. That is where we make a mistake many times because you mistake the words for what you think it is. It is still possible for you to interpret, but with tonality, you

have to accept that what really is given, and you have to see if you can place it within your own experience.

I say this because I think there can be more aliveness and recognition. There can be a great deal of appreciation of that what some will say, maybe at great cost to themselves. It is not easy to talk every once in a while about one's private life or that what borders on it. And when one experiences something essential which has value for yourself in your own life, when it is there that you say then, "That is the reality as mar--as much as I could experience it." When that happens, the recognition of that fact should produce in anyone who listens to it a similar response. And that response can only be there when you yourself make such attempts to remain open and to realize almost I would say, where are you at that time.

When one comes to this room and you want to Work, you want to understand Work; you want to communicate with each other, it may be necessary sometimes to be very silent. It may be necessary at times when certain things are spoken, when information of a certain character is given or uttered, that then you respond to it in a simple way of saying, "How lovely; how beautiful. It is useful to me. Yes, I do recognize that. I know what it means. I have experience of a similar kind." Just say, "Yes." No more.

What happens when I listen sometimes to your meetings? There is a little resume; many times it's too long. A resume is not to describe what is in a tape altogether. It is only to indicate, like little annotations, that a tape exists that has this and this

and this little bit of subject in it, and it is so as to, I would almost say, whet your appetite maybe even to listen to the tape. And the resume, or the person who reads it, will--can -- can say, "That tape, that was something for me"; or "That was much too much condensed"; or "For me it was very theoretical, and maybe I have to read it or listen to it again, but at the present time I don't know what he was talking about". An honest opinion about that, that belongs to a resume. It is an opinion you say; it is not to be filed away in a card file. It is your reaction and communicating something that had to do with Work, to which you reacted, and your honesty does require that you have an opinion about it, of the value for you. The you bring color into a resume.

And when it is read and finished, is there nothing to say about such a resume? Is it just taken as a matter of course, of, okay, finished, what is the next? That is not the way to listen to it. You can do it, but that doesn't belong into--in a group. That belongs for someone who is studying, and taking one resume after another in order to find something that he is interested in.

A resume of a meeting held in New York or somewhere is simply to remind you that there is Work somewhere else, that that could stimulate you, so that you are not alone. You should not feel alone, by yourself. You should be effected by the knowledge that other people, many other people, are interested in similar ideas. It should give you a boost for yourself, so that you know that you're not on the wrong road because ten thousand of us are not wrong. I don't say that there are that many, but there are many, and many

serious contenders for wishing to have a place in esoteric knowledge, and trying to uncover that what is needed in order to counteract all the different reactions of ordinary life and civilization and culture on us, to become strong regardless of the activities of the war and all the different economic faults which have been made.

We are talking about how to stand up in the midst of such activity and in the midst of the activity of oneself, when one, on the periphery of oneself, is effected by that. It is a question how far will you allow it to penetrate into you, to have it take you up and push out what is really of importance. And meetings are to remind you of the value of spiritual life.

And then comes a little answer from Marjorie. How seldom really do you let that penetrate. Every once in a while it comes up, yes, but a great deal of energy goes into such answers, such willingness to listen. What was the level of that group? How did they talk? How far did they go on the road of understanding a little more and a little better? As if one wishes in answering to be present to a group as well as one can, even if it is a little later, and even if one has to hurry once in a while to try to get an answer back to you in time.

You see, there is Work and energy given to you. I think it needs acknowledgement of a certain kind of aliveness. Gratitude sometimes, maybe, that there is some person interested in your Group. And then, you must express it in some way, and I say, not to agree with it or not to say we ought to do it because I have asked you. It has to come from yourself as an admission of

something that is lovely or that is intended to be correct for you, helping, also wishing to share with you. And just a simple acknowledgement of that kind will bring the level of your Group up at the time when you start to talk about your own Work. That is one of the reasons I've always asked that answers, when they really belong, should be listened to in a Group at the beginning of their meeting, so that then they are reminded of the purpose why they have gotten together. I don't want to belabor these things.

In general, what is life in a Group, and what is the value for you? And what is it you are looking for? I know well enough I should be here oftener to help you, to tell you at times. And it's good when you get some reports from the Barn by people who have been there and lived for a little while in that kind of a surrounding, because there is a great deal of aliveness, and a great deal of misery, and many, many faults and many difficulties, but at the same time there is held up something that is very much worthwhile, and that belongs to the development of a man. And it is, of course, you miss that a little. I know.

But you are growing. And the different kind of activities and so forth that you are busy with, and which are, of course, quite right, all of them will grow, but they have to grow by mutual aid, not by themselves. They have to be supported by the spirit of a Group, by many of you. Even if sometimes one or the other can take an initiative, for the time being that may be a leading factor. It depends on the possibility of a cooperation between

the different people of the Groups as they are, whatever they do and wherever they may happen to be, that kind of interest should be apparent in the activity where one tries to remember Work in the outside world.

Activities have a twofold purpose: to earn money to maintain an edifice and an establishment like this for the sake of all people who come, to be able to profit by it, and to maintain the level of esoteric knowledge in a very small scale and perhaps not very much alive as yet, but honest and sincere. That is one purpose. It will solve many more of your financial problems. We'll talk about that still. The other purpose is to try out in ordinary life, to find out what you are, coming from the Land and being stimulated by meetings and discussions among yourselves, so that it is within yourself quite logical to continue to think and feel about the possibility of a spiritual development. Then with this as an essential quality, you face the outside world. And your manifestations either become reactions to that outside world in which you are lost, or they become actions fed by your essence in regard to that what the outside world gives you, so that they, as outside world, start to react towards you. I would almost say that it might be possible when you understand Work on yourself, you can have the upper hand regarding unconscious people.

One has to grow for that and see it as a necessity of a development that could be extremely useful in this world and on this Earth, almost I would say, as a byproduct, because the main product, that what you are in production for, is the development of your own

factory for the products which are useful for yourself in the continuation of your own Life. Kesdjan and Soul are the main products of the factory of a man when he Works on Himself. The byproducts are his relationships with other people in ordinary life. And the utilization of such relationships, in which he tries not to forget what is the reality of himself, will of course flow over into that kind of an association with the unconsciousness of the rest of the friends and mankind with whom you have dealings.

But constantly you must know that the energy going out in that direction is depleting your own an--energy as if you have a storage battery which of course for a little while is charged and can produce certain results. It has to be recharged at the Land, in connection with others. And when there is not enough coherence, then I think you lose out on what meetings here among all of us could give you as a stimulus for yourself.

Constantly this aim, the twofold aim to serve man and to serve God, to realize that man, as a representation of God through Life itself belonging to that what is of a higher form, if any kind of a distinction can be made regarding Life in different forms and on different levels. Difficult as it is to have that kind of a concept that Absolute is now also right here, and that it is not a question of going on a long road which every once in a while one indicates by means of different levels, seven of them, all of them to be gone through, as it were, in time, in which time length the concept of time changes and becomes less and less subjective.

In order to reduce these kind of thoughts to greater simplicity, one simply says that that what belongs to the Earth is sub-

jective, and anything that is outside of the Earth where there might be a possibility of reaching it, either after death or at the present time being an existence of which we now can become Aware, that then that what is non-subjective of course automatically becomes Objective, then simply putting all Objectivity of all subsequent levels together.

In reality, of course, it is not that way. It is a gradual change. It is that what is less subjective solely by the introduction of that what is a little bit more Objective. And what we are talking about is freedom from manifestations and freedom from our time, in the way the concept of that time is now reaching us.

But Gurdjieff also talks about His Endlessness being effected by Heropass. And how can you reconcile that at that kind of a level of Absolutism there still is a Heropass? Why should God, if He were all--impotent -- all omni -- omnipotent, if He were that what we think He is and ought to be in accordance with our thoughts, how can He be effected by Time? Or His Time, even if you call it Heropass, what is the meaning that He also is eaten up? What is the meaning that He also has to Work on Himself? Because such concepts, if you think about what is Absolute and infinity leads practically all the time in our thinking to that what is Nirvana, in the sense of Buddhism, of non-existing existence. And we have a hard time trying to understand that. Why should God Work, and on what does He Work? And what does He accomplishes when He Works?

That's it, huh?

SIDE TWO

But perhaps it is right that we don't go too far in philosophies of that kind, although any thinking person will be faced with that kind of a question: why should there be a Heropass at that higher level? Can it gradually disappear into nothingness, so that the concept even of time dimensions and all the difficulties that we labor under do not exist, and what is then the utter silence of existence? Is it inactivity, or is it activity which is constantly in equilibrium? What is the Universe as a whole, in connection with currents existing, maintaining the Universe? What is the totality of such currents as Life existing everywhere and always, which means all the time, which is the same as timelessness in timelessness existing, in never ending existing, existing then as they are now, but endless in that existing.

And that what we know of existing means a constant changing in an equilibrium, leaving that what is man being in the middle of such an equilibrium, effecting by that what draws him down, we say, that what effects him and will ultimately put him in the sense of an equilibrium, let's say, on the left side, or in the sense of an equilibrium which is vertical, put him down back to Earth, and the other force which puts him, as it were, which draws him, to the right side or, vertically expressed, which draws him to heaven. That a constant interchange of these two currents and forces leave men, as it were, a man, in-between, and that he, in his own activity, takes out of one or the other that what is needed for his own maintainence, and utilizing then whatever energy is given, in

the process of a conversion, making a force of striving.

One can express that as a result of a better understanding of Time and dimensions and limitations. One can understand it as a result of the discriminating factor within oneself both in the brain and in the feeling. One can understand it as if at that point of discrimination I become mature in regard to that what I have lived through, and I have a determination of a plan, consisting of an aim, indicating my wish to grow and ultimately to lead to the understanding of fusion.

I don't determine what is absolute for me until I can experience it at the present time, because if absolutism is omnipresent, it must also be now, and for that reason we introduce this whole concept of instantaneousness, simultaneity, elimination of that what could cause trouble. The trouble that is caused because of Time and our two organs functioning, of mind and feeling, all the time, puts certain things into a relationship which do not belong and effect the purity. The aim for a man is to become more and more pure within himself, understanding, and then that what he is after is a continuation of a fighting of a pro and con in which he takes and plays a part, and not wishing to be free from both forces, but accepting them at their face value, and the recognition, what I call the discrimination process, is the establishment of the reality of the value and the subsequent concept of importance for oneself.

This is, you might say, the nutshell of Work, to come to that understanding of what we are, why we are alive on Earth, why we,

on Earth, are striving to be free from one kind of bondage, but perfectly willing to submit to another kind of a bondage of an-- on a lighter scale, or a scale of less density in a Kesdjanian world, as long as there is the possibility of the main--maintenance of an equilibrium within oneself. What we wish really in Working is poise in one's essential qualities, the knowledge of knowing how and the ability to do what. For man to have that kind of knowledge will lead in the doing to the understanding of the reality of what he is, and the solution of what he is and the acceptance, is the realization of, within himself, of all kind of forces effecting him, but he is not daunted by any of them because he knows his aim. It doesn't matter if it is the law of gravity or the law of God, wishing him to become His child. Man definitely becomes aware of his task, knowing that that what he has to do is to maintain himself in all kind of conditions, based again, on the knowledge of knowing, or the understanding resulting from that what is applied in wh -- whatever condition happens to be.

You see, in a group you remind each other of that kind of an aim. That should be paramount. I come to a group with an idea that I have a life to live in a certain way and during the week I remembered that aim. And many times thinking about it and having to do ordinary things and attending to them, because I don't shy away from the responsibility of Mother Earth, I perform what I can do in the best way I can, and at the same time I don't want to lose track of the Reality of myself in doing unconscious work. And I maintain within myself the two forces effecting me, and I let them

effect me. One is the unconscious state. It keeps going with my body and the rest of my personality. The other is the attempts for Consciousness of a higher level, not always understanding, but knowing the pull which effects me in being attracted to that what I consider of a higher value, wishing to go there. That force sometimes is very strong, and at times it even is vocal, that it tells me to forget about the other thing that still has to be done, and to become light in density prematurely to -- not to fulfill the ordinary requirements of the Earth itself, and to become a little wishy-washy about it.

You see, it is understandable that when one once is effected by the possibility of growth, that one wants to go the whole hog and wants to forget what are obstacles and try to jump over them, instead of going through them. A detour is all right. It takes time. It also saves perhaps a little energy, but it does not solve the problem of the new road. One must find new roads constantly on the map of one's ordinary life as it is spread out, as one recognizes little bits of a road, sometimes highways, one has travelled, sometimes narrow little roadways and slippery kind of soil, not knowing, then at that time, thanking God afterwards that one got through it without being killed. But you see, one makes a new map of that country which is unknown. And one tries to have Gurdjieff tell you what to do. And he only gives you an outline, an idea that there is a map which many people have travelled in some way, or used for themselves. He describes it in Remarkable Men. He describes it in the different personages of ALL AND

EVERYTHING.

And I remember suggesting once how useful it would be if you would read ALL AND EVERYTHING for the purpose of taking out a man like Makary Kronbernkzion, or Abdil or Belcutassi or whoever you remember that may have struck you in a certain way, from Ashiata Shiemash down. What is it that attracted you then of saying such a man, having such and such qualities, reminds me perhaps of myself, or perhaps of someone else. Until finally, in reading that and using Gurdjieff as the beginnings of a map, he tells you on each page that you have to do the Work and that he is talking to you, how to trace your history on that map as you go along and regarding obstacles, what might be useful, but not to go out of the way until you have solved that problem and face the conditions which have been put up against you, let's say, because of Mother Nature not wanting you to Wake Up and feeding you like a lovely sheep, when in reality you are nothing else but a slug.

That kind of knowledge is the necessary requirement of knowing how to walk, how to go through this life, how to make the inscriptions on the map itself. Where it will lead to, what will be the end of that kind of a road, how far will you go into a country of Consciousness, how much of your Conscience will be developed on that kind of a travel in connection with relationships towards other people who can tell you one way or the other that it is necessary to have a measurement of your own Conscience, but this time in the sense of morality more and more becoming Objective to you, in the beginning being objectionable because you don't want

to part with that what you already seem to know and which has given you, to some extent at least, sufficient sustenance in your unconscious existence. You don't want to part with what you have and what seems to be still a little bit useful in order to set out on an uncharted sea, and you don't know where the wind comes from. The necessity of course for having that kind of a rudder of your ship, that solidity within yourself on which you can rely, that kind of simplicity which, in the midst of all the disconcern--disconcerting circumstances start to effect you, enabling you then to withdraw within, from which point then you start to operate in the form of activity instead of just superficial reaction. All of that one must learn by experience and the application of that what you already seem to know, to reaffirm it in contact with the outside world.

The purposes of meetings, I think, are very clear. You must really remember that you need each other and that when you can meet and talk, when you can actually come to grips with each other in the sense of a psychological development, or spiritually tinted, or sometimes religiously, as a background given to you to give for yourself a perspective, so that that what then is acceptable can be placed in the relation to the different activities or interests of yourself, and that the valuation of they themselves as experiences can be related to each other, allowing room for one as well as for the other, and you continue to walk among them all.

The experiences of yourself are the labyrinth of this world of one's own. One needs for that a thread to be able to get back

again time and time to the entrance, otherwise you will be lost. That what is the entrance of the labyrinth, that what Ariadne found, when it was necessary to retrace her steps, to come back and start over, again is a meeting of minds who wishes -- who wish to become more conversant with Work as it is, and who want to exchange the emotional impact of the application of Work on themselves. That brings you back out of the labyrinth of ordinary life, which of course, is exactly as that what makes you, I would say, deaf, that what you cannot hear any more. In that's the word labyrinth is that where you dwell for a little time in a garden, without having knowledge. It's interesting because it does not prevent you from being in the garden and do your best, but you lose yourself in that, and you do not know any more where the entrance was. Ariadne, as you remember, took a thread and that was let back of her, continued, as she walked, and that allowed her to return to where she came from to start over again. One must understand the laws of the maze, of the mazes, as it were, of a labyrinth of one's own life, of the difficulties of walls you run up against which do not seem to have an opening and where, for the time being, you are stuck, and where perhaps you lose courage because it seems so impossible to be imprisoned for such a long time.

How can one keep up the desire for Work? By the stimulus of different people who, at certain times, perhaps can remind you when you are a little bit down, and in turn you reminding them, when you are overflowing with a desire for Consciousness and becoming, and trying to become a Conscientious man.

How will we Work together? How can we extract, even from a few days like this time, enough stimulus for you to face your problems? It's easy for me. After a few days I leave you alone. I leave you to yourself to solve your problems. It is very good that you have to solve them. I think it is far better, instead of me doing it for you. All I want to do and can do really is to indicate a few detail or certain things that appear to me to be useful, having, because of the distance and not being constantly associated with living you--with you here, a little bit more of a detached viewpoint probably. But in any event, again and again you will be on your own. And you will in the future remember again and again the different things we have talked about, and also the constant reminder of how it should be in relationships between people of one group, and what you should do. And you will, every once in a while, try to recall it by listening to a tape. And then after two days maybe you forget again.

How can you make up your mind not to wish to forget? How can you, in the simplicity of your own world, be reminded of that what is necessary then to have strength and belief, to hold on to that what, even if it is very small, even if in the beginning it is not desirous even to stay with you, that you beg it, you beg your little 'I' to keep coming, to keep with -- to be with you, not to forget you, not to forsake you. "Eli, eli," you remember in the Bible, "lama Sabachthani". "Do not leave me, my Lord." That kind of suffering which each person at certain times experiences, you might say that this 'I' is gone, that he doesn't know

where it is and why it should have left him. And he has tried and tried and still this little 'I' did not feel at home. You did not know how to prepare for it, and it simply couldn't stand you. And then your cry in the wilderness, "What is it that I have done that causes this little 'I' not to wish to come to me?" "My God," I say, "Why is it that I have to stay unconscious so long in this prison? Why is it necessary for me to go through all these kind of experiences, and almost losing the thread of my aim?" Why is it that I cannot understand enough at a certain time, and there is always a little bit too short for my knowledge and not being able to convert all of it into a hundred percent product of my imagination, bringing it down to Earth in reality, hoping then that it will stay forever and ever, and of course, I don't understand the law of equilibrium, because that what is needed is the constancy of the effort.

You cannot sit down, but you must get used to being in motion. The Nirvana should turn around itself, even within its own world, like the Earth does, not to keep, you might say, in silence of in -- of un-motion, of no motion, immobility, but to keep on rotating, going, day after day, meeting the Sun whenever the law requires that the Sun effects the Earth.

Whatever conditions have to be met, to be able to say to them, "I do not consider you an enemy, but I want to extract from you and use it for my own good, what if it were left alone would destroy me." I want to take from that what is an experience of daily life, that what I consider good and right for me for my development,

and I extract it from my experiences, and I take with me, I investigate; I keep then, that what is right for my purpose. "Let me tell you then," one talks to such conditions, "Let me tell you what is my purpose. Why do you think that such experiences which might even bowl me over when I let them, why could they be of any good to me simply because I wish it?"

The real desire for a man is to wish to be one. The realization is that he isn't, that he should strive, almost I would say, that it becomes inborn. When the renaissance take place, one takes on that what is needed for further growth and makes it part of one's life. The rebirth is this time, that what exists of man on this Earth, with that what is added to use simply the word Objectivity, but it really means the sense and the understanding of freedom from the bondage. That is the introduction for a man to become reborn and not to forget that the reason for being reborn is exactly that, to be reminded by circumstances, that what he meets is for the reason of trying to become more grown up, and experiencings as a result of obstacles placed in the way that one simply says, "It is all right, because I know how. I have learned that. I went to a school once, and they told me a little bit about Gurdjieff, and about the sense of Objectivity, and the perfectly good sense of believing in such concepts, and they gave even a little indication to me of what I should do regarding so-called Work on myself, Partkdolg Duty, that I should try to apply that, and it was given to me when after some time I received a diploma to be able to go out into the world and to test myself, to see what was

actual and what was still ephemeral for myself. I remember that school. I went there for a little while. And now I'm back in ordinary life and I have to face the problems of life. But, thank God, I do know a little, very, very small amount of knowledge, but I know what is needed and what I should apply. And now I remember every day, when I wake up I pray to God not to let me forget what are the concepts inherent in the degrees of Objectivity. Not reaching it all at once, being patient day after day with myself, gradually entering into that what I am and then when that, you might say, has started to effect me, that gradually a certain change takes place within me, and that that mostly is concerned with taking the superficiality of my solar plexus region back to where it really belongs, in the center, more and more the center of that what I call the body, of my personality, and my heart as the seat of the possible evolution of my emotions. That was the school."

You see, when you grow older, and when you tell your children where you have been, and what you have learned and where you learned it, and you want to communicate that, you want to tell them about your experiences. I hope that you will remember the value of an experience of this kind, and not to forget it, to help to maintain it through your own generation, while at the same time you try to maintain it in the development of that what becomes your own personal individuality.

The aim of a man, the aim of each man to remind each other, the aim of a group to remind the group as a whole by reminding each

qther of the purpose of meeting. The way a man, I say, enters into this room, in fear and trembling in front of that what is going to be disclosed, or what should be talked about, or what one should consciously try to believe in, that what makes you enter is in such a way, I say, not knowing how because it is an uncharted map. But you try with discussions to put down a few roads, and to try to remember that. And I hope that that what is written on that map of further and further perfection will be done by indelible ink, never to be forgotten, so that finally, when the map is completed, it will be your passport into the entry into heaven.

We will talk some more, tomorrow maybe, Saturday. We will try to exhaust as much as we can from the possibilities created, but you must carry it. You must live Work. You must remember, tomorrow, day after, why do we do all this, why is it necessary to talk, to be reminded, but what is needed in the talk and the reminder is the placing responsibility for yourself with your aim not to forget, to say, "I have to, somehow or other." These meetings might ask you to use whatever we talk about as a compelling agent--agency in your inner Life, appearing at times when you pray, reminding you in times of adversity.

We'll see what we can do tomorrow or the day after. I say again, we'll exhaust as much as we can. Take care of yourselves. Have a good sleep, a good rest. Tomorrow, have a good day, that you wish to make a good day in the image of your 'I'. Good-night. Good-night, everybody.

TAPE ENDS